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VOLUME XXV.

LONDON, SATURDAY, MAY 9, 1903.

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William :

for a something.

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TICKS, IS. WATER ITS. MONSTRANTS. TORCHES, LAMPS.

CRUCIFIXES

The Catholic Record. able swine trough : and Huxley as the fellow who says that men came from monkeys. At other times he probably "SCIENTISTS" AND RELIGION. felt that Mrs. Carlyle could talk enough for the household. But down It is diverting to note the newspapers' estimates of men who are more in the rugged old heart there must or less prominent. Here and there have been a lot of sunshine. For the there is an essay to sound a critical note, man whom a woman called " her dear, but the estimates are in the main but dear son " could not have been all professions of the writers' sympathies granite. And this woman-a motheror prejudices. Accordingly we have taught herself to write so as to be able rosy or sombre pictures. The politi- to talk to her Thomas: and her letters, cian who does not see eye to eye with we ween, made him forget for the mothem on any question is meted out ment the task of manufacturing denunsarcasm or denunciation. Should he ciation for the world and the inhabitfall in with their preconceived ideas he ants thereof. is awarded approval done up in doses of

Then again, Mrs. Carlyle was a very gorgeous superlatives. It may be that bad cook. A man may be a philosopher, but when hunger waits on a woman who cannot bake a loaf of bread, and is, as standards of polities are not trust-worthy criteria. Advertising contracts and an ingrained dislike for the little "tin gods" of others may also be re-sponsible for editorial meanderings. However, it is certain that many of the estimates which we happen upon in newspapers indicate that, so far as critishe herself states, sixteen miles from a manual stands of productions. Advertising contracts with grads of others may against it " and likely to an ingrained dislike for the little spensible for editorial meanderings, spensible for editorial meanderings. However, it is certain that many of the estimates which we happen upon in newspapers indicate that, so far as certificate the solution and the solution are appeared to the date the solution and the solution are appeared to the date the solution are appeared to the date that the solution are appeared to the solution and the solution are appeared to the solution and the solution are appeared to the solution are appeared

altogether too serious, and should take writes the introduction to the Letters, to heart the advice of the immortal tells us nothing new when he says that " Laugh and the world Froude began in hero worship and endlaughs with you." He seems to take it ed in a study of demoniacal possession. for granted that any theory with facts He rarely saw the true meaning and infor or against it is good enough to tent of any matter that he studied, but supersede religion. But the man of wrested facts from their exact shape science is, so it is said, a bad hand at and nature and made them conform to the business, and may be pardoned for his prepossessions and fancies, while he thinking that a nothing is a substitute colored them beyond recognition.

We are willing to believe, without What he needs is a respite from lab- any Letters at all, anything good of oratory work. A visit to the grave- Carlyle's married life. As we hinted yard of forgotten theories might also above, he had troubles of his own, and do him some good. A talk with un- hence any discord in the hymn of his scientific men now and then might con- connubial bliss should be put down to vince him that pots and pans, retorts force of circumstances. and bad gas are not necessarily the sole

But as a prophet, he was not a sucequipment of a founder of a new relig- cess. Popery, said he, "can build new chapels - welcome to do so, to all Furthermore, a broadminded man is lengths. Popery cannot come back any us in regard to this matter.

apt to notice his limitations and to more than paganism can - which also have a suspicion that where others lingers in some countries. But indeed, have stumbled he may not be sure- it is with these things as with the ebba : for minutes you cannot footed. The knowledge that thousands look askance at his theories may also tell how it is going: look in half an hour have a chastening effect upon him and where it is-look in half a century where your popehood is." his impatience to explain the mysteries which lie at his door may constrain him 'LOS VON ROM'' IN THE DIVORCE to move circumspectly among myster-COURT ! ies of a higher order. But let him From the London Monitor and New Era. keep on theorizing, only be it remarked For some years Catholics in these countries have been not a little perthat theories may or may not represent countries have been not a little per-turbed by the persistent rumors of the spread in Austria of what is called the "Los von Rom" (Away from Rome) movement. It was represented that the a senseless scattering of brain force. And if a broadminded man of science thinks that his theory is better than Christianity, the best advice we can movement was a serious secession from offer him for its success is that which the Catholic Church, and that it was

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

to his appeals for temperance; and con-scious that continued efforts should be made in this direction, he renews the appeal and prays that all Catholics will such as the relevant the second state of the second s eschew the salocn. Archbishop Keane is strong in his denunciation of the liquor evil and calls attention to the liquor evil and calls attention to the rulings of the Council of Baltimore on the subject. In closing he urges all Catholies to join C. T. A. sosieties. This is the first pastoral letter that Archbishop Keane has addressed to his people, and it will be read with inter-est. Sneaking of his discours visitation est. Speaking of his diocesan visitation and his observations, Archbishop Keane says:

Keane says: THE CURSE OF DRINK. But in very many localities I have been grieved by what pastors and people have told me concerning the ravages wrought among young and old by the abuse of drink. And in every case the evil has been traced to the permissions influence of the salenna.

"Let pastors frequently warn their flocks to shun saloons, and let them repel from the sacraments liquor dealers who encourage the abuses of drink, especially on Sunday. "And since the worse scandals owe

their origin to excess in drinking, we exhort pastors, and we implore them for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance. To that end the vice of intemperates. To that each of the vice of the morthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total abstinence." (Nn. 469, 470.) And when, in 1884, the Bishops of

United States were again assembled the United States were again assembled in Plenary Council, they deemed it necessary to dwell at still greater length on this evil, which they saw everywhere working sad havoc among their flocks. The decrees of this Plentheir flocks. The decrees of this relation ary Council approved by the Holy See, are to this day the law of the Church in our whole country. Listen, then, dear brethren to what they enjoin upon

us in regard to this matter. PLENARY COUNCILS TEACHING. "One of the evils most to be lamented in this land is, without doubt, the abuse of intoxicating drinks. This "One of the evils most to be lamented in this land is, without doubt, the abuse of intoxicating drinks. This abuse is a constant incentive to sin and the prolific source of much m sery. It accomplishes the ruin of numberless morning. I found them at 9 o'clock the prolific source of much m sery. It accomplishes the ruin of numberless individuals, brings whole families to pitiable need, and drags innumerable souls to eternal destruction. And, since the scandal given to those outside of the fold when this vice is found to exist among Catholics, hinders to a great extent the spread of the true religion among our compatriots, the love of country as well as the love of religshould stimulate Catholics to use

LONDON, ONTARIO, SATURDAY, MAY 9, 1903 LIGHTOON, ONTINETO, Description, on the second term of term of the second term of In a notable pastoral letter addressed to the elergy and laity of the Arch-diocese of Dabuque, Archbishop Keane thanks his people for the generous manner in which they have responded to bis comparison in which they have responded to bis comparison in the power of the bis comparison in the power of the bis comparison in the power of the bis comparison in the power of to bis comparison in the power of the to bis to the toeth the day to the toeth to bis of the toeth the day to the toeth to bis of the toeth the day to the toeth the toeth the day to the toeth the toeth the day to the toeth to bis of the toeth the day to the toeth to bis of the toeth to bis of the toeth to bis of the toeth toeth toeth toeth to bis of the toeth which prompts them to seek aid in need for their work, not in their own natural strength of purpose, but in the power of prayer and the grace of the sacraments. These societies, also, Christ's Viera ron earth has more than once enriched with Indulgences and his Apostolic Benediction. Wherefore, as a token of our esteem, and for their benefit, we commend these societies to the paternal care of all our priests that they may on this heart by exhibiting such—to them the path of Catholic duty.
hand, Well, I, of course, missed the road and lost many hours by so doing. But we gained in missionary experience. We stopped at a mountain eabin for their benefit, we commend these societies to the paternal care of all our priests that they may on his heart by exhibiting such—to him—good common-sense about guns and dogs that the woodsman care on a local on the other the stopped at a mountain eability of the day—for they came prepared each day to stay the day out—I had to do so much answering that my tongue would be dry and stiff in the morning! One earnest old mountaineer thought that earnest old mountaineer thought that he believed Catholies didn't have any faith and dogs that the woodsman care on all our priests that they may on his heart by exhibiting such—to him—good common-sense about guns and dogs that the woodsman care on a local dot the day. out to them the path of Catholic duty. SALDONKEEFERS ADVISED TO QUIT. "Finally we warn all the faithful engaged in the linear traffect

engaged in the liquor traffic to serious-ly consider that, though this pursuit is not in itself illicit, it is nevertheless surrounded with many and very great dangers and occasions of sin. Let them reader the dialect); about 10 feet to the choose, if possible, a more honorable means of sustenance, otherwise let them reader the dialect); about 10 feet to the left you'll find a tree with a squirrel hole in it a few feet from the ground. " If you are thirsty, mister," he con-tinued, " when you get to this place, just put your bottle and ten cents in that hole, yell three times, and go on 'bout your business down the road a piece. Give the charm time to work. endeavor to the utmost of their power

belief in the soul, because he cannot be at the marital membratical second part is the allogent who avows dis-pat it on the end of a scalpel, or in the supernatural because he cannot see it through a telescope, is invariably given this title. But it seems to us that the man who wants us to accept any scientific con-jecture for the dogmas of religion is the ballogether to the write the marital membratical membration to be published will tend to re-pation of the dogmas of religion is the ballogether to the soul to be published will tend to re-pation of the dogmas of religion is the ballogether to the soul to be published will tend to re-pation the dogmas of religion is the ballogether to the soul to be published will tend to re-pation the dogmas of religion is the ballogether to the soul to be published will tend to re-pation the dogmas of religion is the ballogether to the soul to be published will tend to re-pation the dogmas of religion is the ballogether to the soul to be published will tend to re-pation to the dogmas of religion is the ballogether to the soul to be published will tend to re-pation to the soul to be published will tend to re-habilitate the marital memory the marital memory the soul to be published will tend to re-habilitate the marital memory the marital memory the marital memory the the marital memory the the tend to re-habilitate the marital memory the marital memory the the soul to be published will tend to re-habilitate the marital memory the marital memory the the soul to the published will tend to re-habilitate the marital memory the the soul to the published will tend to re-habilitate the marital memory the the soul to the published will tend to re-habilitate the marital memory the the soul to the published will tend to re-habilitate the marital memory the the soul tend to re-habilitate the marital memory the tend tend tend to re-habilitate the marital memory tend tend to re-habilitate the marital memory tend tend ton tend tend tend to re-habilitate the marital me here the forests are primeval in their density, and the roads are in many in-stances but blazed trails through which forement through which even the frequent traveller may and

does lose his way. Of this I was forcibly reminded one was accompanying and piloting ou I was accompanying and photing our Right Rev. Bishop (Bishop Northrop) on one of his episcopal tours through this portion of our missions. The day before he had confirmed a class of twenty-one — mostly adults — in Wal-halla, the county seat of Oconee. This is a town of I might mention in passing, is a town of about one thousand five hundred inhab-We, to itants, with but one Catholic ! itants, with but one Catholie! We, to digress a little, secured a hall over a store, and, with the aid of the pro-prietor, a Protestant, managed to get things in some kind of shape for the imposing ceremony to take place there. The whole town was invited to attend, but only about sixty accepted the invi-

well, or rather the Bishop so completely won his heart by exhibiting such—to him—good common-sense about guns and dogs that the woodsman gave us the supreme mark of confidence : he let us know " by many a wink and blink and whispered word " that there was a spring of "Mountain Dew" in which he was interested. Six miles down the reader the dialect); about 10 feet to the her," insisted one of my hearers. I referred him to page so and so in the Catechism. "There," I said, "is what we believe." And the honest, old, hair-splitting, mountain theologian was won. I distributed a great many tracts and Clearing the Way. Two persons expressed a desire to become Cathelies at each and the source of t Catholics at once, and a number seemed

found out that they had actually in their midst a real, live Catholic priest and Bishop, their astonishment can be better imagined than described. But they were kind and hospitable in spite of the unknown danger that threatened them. Here again the Bishop gave proof of his re-markable magnetism and adaptability to circumstances, for in a short time he had broken down their reserve and awakened their interest. They no longer thought of going to bed with the chickens, but asked question after question and confessed that they had heard terrible things about Catholies! To show how deeply interested they were, I might mention that I had to go to the "other" room to finish up Vespers and Compline, for it was near midnight. It was necessary for the "old man" to show me the way and giveme a light. He was in a great hurry about it, and said: "Thope you'll excuse me, mister, but i want to get back in yonder, for I just loves to hear and give me a light. He was in a great hurry about it, and said: " I hope you'll excuse me, mister, but f want to get back in yonder, for I just loves to hear that 'old feller ' talk." This may not sound very respectful in cold print, but eonsidering the tone in which he said it and the " diamond in the rough" who gave utterance to it, 'twas a com-pliment that even our Bishop may justly be proud of. We were allowed at last to seek our downy couch, and, just as our supper of salt pork and corn breat had never tasted sweeter, so now never was bed more restful. What mattered it if we could watch through the shingles above us the stars as they twinkled upon night's dark mantle; what mattored it even if the odors arising sound us were— As we departed next morning our host wished us a safe journey, and said twith evident heartiness: " T's powful glad you fellers stopped over here; be sure and drop in again." (He "fel-

on. "Tis a glorious work, of course, but we are painfully handicapped. The missions cannot support men sufficient to carry on the work effectually ; whatmade is ever impression visit is lost by the time we can again "get around." I have the greatest faith in the South. The people are a lovely people; they have a deep religa lovely people; they have a deep leng-ious instinct, they are earnest, kind-hearted, hospitable, strong in their likes and dislikes; "slow," perhaps, from a Northern standpoint, but so quick to learn that the North had better look to her laurels ! The conditions, it seems to me, are nost favorable for the Church's work. But we cannot give our undivided at-tention to the work, and even if we could—well, we are the brick-and-mor-tar priests! Put a few pious, learned, and gentlemanly priests here with no other work to do, and at the same time, a living assured them, and it is my con-viction that our Holy Religion will work wonders.

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Talleyrand gave to a broadminded man of his day. Said the statesman : " Sir, if you wish to found a new re

ligion, I suggest to you that you be crucified and rise again on the third day—if you can."

THE CARLYLES.

Some years ago young people used to grow sympathetic over the domestic miseries of Jane Welsh Carlyle. It was quite a fad at the time. They pitied a fine-fibred woman at the mercies of a grim dyspeptic and said so in various ways, in manuscripts that were wet with salty tears. Mr. Froude "boomed" the fad and induced individuals who had little emotion to spare to sniffle at mention of the neglected wife's name.

But we always thought that Thomas side of the question was not given a fair presentation. He was not, we imagine, a man calculated to take honors at a tea shine or to weave gossamer nothings about the weather. Neither was he an entertaining conversationalist. Still he could, when so inclined, talk, and to the point. Ben-

proceeding at a rate that would soon prove serious for Catholicity in Austria. Now comes the truth. The Table, in a recent issue writes : "The 'Los von Rom' movement in

Austria has received a serious blow in Austria has received a serious blow in the persons of some of its foremost lead-ers. The Deputy Wolf, the Grand

Organizer and Chief of the movement, Organizer (and Chief of the movement, has just been the defendant in a divorce suit on the part of his wife, which has disclosed a series of the most scandal-ous facts regarding Wolf himself and others of his fellow-leaders. Serious breaches of morality have been revealed on the part of Wolf, for which his only defense was drunkenness. Moreover, he himself, writing to a Gratz newpaper, alleges very serious misconduct on the part of his wife with two other prominent organizers of the 'Los vo Rom party, the Deputies Scheenerer and Stein. The whole unsavory business is of such a public and disgraceful nature

as to most seriously shake the confid ence of the most ardent partisans." History repeats itself. The man who leaves the Catholic Church usually guarreled with the Ten Commandments first, although that may not be imm diately apparent at the time of his

breach. In the calm and sweetness of a good conscience the trials of life become light; for the virtue of patience ren tham and Mill and the others who assumed that sensuality was the aim of ders their burden easy.

all lawful means to uproot and banish from our midst an evil so destructive. "In this work we look for aid in an especial manner to the priests of the Church, to whom God has committed the preaching of the word for the edification of the faithful.

neation of the latthul. "The priest should be insistent in admonishing his people—particularly during the times of special spiritual exercises-to avoid not only the sin of drunkenness, but also all its dangerou occasions, for 'he that loveth danger shall perish in it.' (Eccl. iii, 27.) Mindful, too, of the doctrine of the Apostle, he should teach the people Apostle, he should teach the people committed to his care that it is writ ten, that drunkards shall not possess the Kingdom of God. (1 Cor. vi, 10.) Moreover, since example teaches more offectively than precept, the priest who according to the Apostle, i a made the pattern of the flock, should himself be a model of the virtue of temperance. POWER OF EXAMPLE.

"Following in the footsteps of th Fathers of the former Council of Baltimore, and supported by the teaching of the Angelic Doctor, (II, II. q. 149, 3) we approve and heartily commend the laudable practice of many persons, who, in our times, abstain altogether from the use of intoxicating drinks in order the more effectually to repress the vice of intemperance, and to ward off the dangerous occasions from themelves, as well as to give to others the noble example of Christian temperance.

Note example of Christian temperance. We freely bear testimony to the good already effected by the example of those persons, and from their zeal in the cause we hope for much

morning, I found them-at 9 o'clockjust taking out their mule at the vil-lage pump, delighted, in spite of their fatigue, that they have got there in time. And think of it, the old folk had come fasting that they might go to What faith, and Communion ! Holy what a sermon for those who have every advantage and who too often lack appreciation !

The Right Rev. Bishop let himself out—so to speak—on this occasion. He preached at the Gospel and he preached before the administration of the Sacranent-thus filled up two hours and : e left the hall. The people naturally did not want to let him go, but it was near 3 o'clock, and he had not broken his fast; so I had to insist on

is leaving. But to return to my "losing-my-way" story. Far up in the mountains, forty miles from Walhalla and just across the North Caroline line, dwelt a Catholic Christ. and his wife, with eleven children, none of whom had been confirmed. They were too poor to go to even the little expense necessary to make the trip down to the "City." I had explained this to the Bishop, and he, in his zeal and goodness of heart, said he'd shoulder his crozier and go up into the should rule rule rozer and go up hoo the wilderness to them. So the next morn-ing, after the Confirmation ceremony just described, before the "glorious morning had flattered the mountain-tops with sovereign eye or gilded the streams with heavenly alchemy" (even the re-collection of this rightly-named Valhalla region provokes one to quote poetry!), we started out, with our baggage behind us, and a horse before us that was gnaranteed to tear hame-string, collar, and single-tree to bits string, collar, and single-tree to bits rather than stop at any obstacle. All honor to that horse, for he nobly did his duty! He had mud to pull through that all but loosened the shoes on his

feet and the tires on the buggy wheels, and hills to climb compared to which Parnassus were a race-track. I had Love of God" and "Sin" were, as now presented, somewhat new to them. But

giad you felters stopped over here; be sure and drop in again." (He " fel-lered" me this time; the Bishop did not get all the honor!) After many another incident by field and flood we reached our destination; but on ac-count of my knowing the road so well, it took, us a day and a half, or sixteen hours' of actual driving, to make the trip. We stayed at Mr.—'s two days. The Bishop instructed the children, and then confirmed them. The scene was an impressive one. There, in the midst of poverty it is true, but in the heart of the mighty woods; there where God's majestic mountains stord in place of man-made Cathedral walls and spires; where the birds of the air and the wild creatures of the forest spoke of a free dom and innocence and joy that the haunts of men do not know—there God's grace flowed out upon these simple souls and made them soldiers of Jesus

After this rather lengthy introduction to Oconee County, let me give a brief description of a mission I conducted two weeks ago. It was in another part of the county, about twenty miles from Walhalla, not far trom where the Chattooga and Tugaloo rivers join their forces to make the great Savannah. At this settlement there are three Catholic families within four or five miles of one another. The week before a mounted courier had been sent through valleys and over mountains to announce the coming of the priest and to invite all, especially non-Catholics, to come to the "meetings." A little Protestant meeting house had been secured for the "lectures." This building is regularly used by the Catholics for their own Sunday-school, and one of our Catholic girls ctually teaches Protestant and Catholic alike the Catholic catechism ! May God bless this earnest little worker! I had about fifty to come to hear the talks. "What Catholics Believe" and "What Catholics do not Believe" interested this audience very much. "The Love of God" and "Sin" were, as now

Manly Catholicism A Result of Persecution.

secution. J. K. Huysman, the distinguished writer, has the following to say of the Catholics of Holland: "The Catholics are everywhere in the minority, which doubtless accounts for the fact that they are marching on with avoid writer forming a model with serried ranks, forming company of grave Christians. forming a model ristians. A Catholic who does not live up to his religion is an exception here. seems to be nothing like having been persecuted for one's faith to render it dear to one; for if it be true that Calvinism has decimated the fold of Christ, it has also wonderfully strengthened those that have resisted. Dutch Catholicism, such as I have seen it here, has about it: it is a nothing effeminate simple, manly Catholicism.'

It is easier for a bad Catholic than for an apostate to turn to God.